

# **Indiana State Museum**

Educational Opportunities for Your Students

## **Native American Gallery Self-guided Tour Teacher's Packet**



Self-guided Tour  
Text, Activities and Resources  
Grades 3-8

# INFORMATION FOR EDUCATORS

## Native American Gallery Self-guided Tour

Grades 3-8

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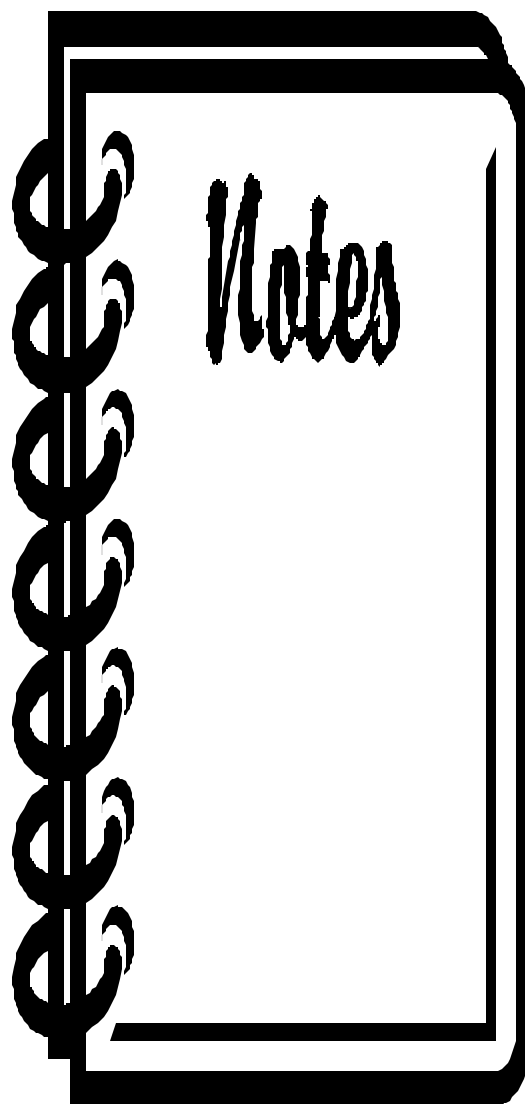
### A NOTE TO TEACHERS

The Native American gallery Self-Guided Tour program has been designed to provide you and your class with an organized, educational experience in the Indiana State Museum's Native American gallery. The tour and following activities and information will allow your students to explore 12,000 years of diverse Native American culture in Indiana.

The tour script will guide you and your class through the exhibit. Information is provided to assist you in preparing your chaperones in guiding the tour. Discussion questions have been included to guide your class's discussion and develop discourse among students. The activities that follow the script will help you reinforce the lessons your students learned during their tour.

Added resources and information will assist you in teaching about Native Americans in your classroom and evaluating Native American resources.

**Cover image:** Scene showing flint knappers creating chipped-stone tools in the Native American Gallery at the Indiana State Museum.



## **Indiana State Museum**

### **Native American Gallery Self-Guided Tour**

#### Teacher Instructions:

The tour is designed to last 50 minutes with about 10 minutes at each stop. Your teams can spend as much or as little time at each stop depending on their interests; however, it is strongly recommended that the groups visit each stop to fully understand Native American cultural history.

#### Material: (Provided to you before your visit)

- Copies of gallery tour text and questions.
- Gallery Map

#### Method:

1. Group leaders can divide their group into up to five teams. Try not to put more than 12 students in each team. Each team should have at least one adult leader. Each adult leader should be given a copy of the self-guided tour plan (you should make enough copies of the tour plan and map for your adult leaders).
2. Each adult leader should review the tour information and discussion questions before they visit.
3. Before your arrival at the museum and checking in with Guest Services, divide your group into five equal teams (teams of 10 will work best) and have them proceed to the various numbered stops on the tour map. Not all teams can start at Stop 1 at the same time. They can begin at any stop. If your group has more than 50 people, you may want to split your group in half. Have half follow the tour while the other half visit different areas of the museum. At an appointed time the groups can switch so the second group can go through the Native American tour.
4. At their first stop the adult leader should read the tour introduction and the information for that stop to their team.
5. Adult leaders should spend ten minutes at each stop for the tour to last 50 minutes. If you want to spend more or less time in this gallery, adjust the amount of time each team can spend at each stop.
6. At each stop the adult leader should read the accompanying tour text and point out specific artifacts, pictures, text or scenes. During the tour the adult leader should ask the students the discussion questions in the tour text and talk with their team about their answers and their thoughts.
7. If your teams visit each stop on the tour and they have extra time, they can revisit the cultural scenes at Stop 5. This area provides further information on Native American culture.

#### Indiana Education Standards:

Social Studies: 4.1.1, 4.1.2, 4.5.3, 5.1.1, 5.3.7, 6.5.5, 6.5.6, 6.5.6, 6.5.9

Science: 4.4.8

Language Arts: 4.7.1, 5.7.3, 6.7.6

## Indiana State Museum

### Native American Gallery Self-Guided Tour

#### Team Leader Instructions:

This self-guided tour of our Native American gallery will lead you and your group through 12,000 years of Native American **cultural history**. The following text and map will guide you through the gallery while providing information. At each stop read the appropriate information for each location. Clues on what you need to do are provided within the text. These clues are marked by an asterisk (\*) and text written in *italics*.

The tour is arranged to lead you through Native American history chronologically. However, you may not be starting at the beginning. Be sure to explain to your group that they may be starting in the middle or toward the end. Help them understand the time line. We have included a color time line showing the different culture periods. Use the time line to illustrate how the cultures are related.

You also want to talk to them and discuss the questions at each stop. Some of these questions have answers in the exhibit and others will just create some interesting discussion with no right or wrong answers.

We hope you enjoy your tour and experience. If you have any problems or suggestions, please let us know.

#### Tour Introduction:

*\* Read the introduction to your group at your first stop. Use the enclosed "Indiana Cultural History Timeline" to explain where you are located in Native American history to your group.*

(Read) Welcome to the Native American Gallery at the Indiana State Museum. During your tour you will see many artifacts, pictures, dioramas and scenes that show Native American **culture**. Culture is the customs, beliefs and ways of life of a group of people. Over the past 12,000 years Native American culture has changed many times. Culture changes to fit different needs and situations. It can change because the environment has changed, because there are more people or because new tools are changing people's lives. We have learned much about past Native American culture through archaeology. Archaeology is the study of people's culture by looking at the stuff (what archaeologists call artifacts) they have left behind. As you learn about the different Native American cultures, think about how they have changed and what caused them to change. Listen to your leader as they tell you about the different cultures and enjoy looking at the artifacts and talking about the questions. Have fun.

## **Stop 1. Paleo-Indian Period (12,000 – 10,000 years ago)**

*\*Start by the large sign panel “Coming to America” with the map of North and South America at the beginning of the gallery.*

(Read) Native Americans first arrived in Indiana about 12,000 years ago. The environment then was very different than the environment we know today. It was the end of the Ice Age. Can you see in any of the pictures on these signs how the environment was different than today? Do any of the animals they are hunting look different?

**Paleo**-Indians were hunters and gatherers and were always moving around following animals that served as food, clothing and other vital uses. Meat and wild plants were their main source of food. They may have gathered plants for food and medicine, but there was less vegetation to use than we have today.

*\*Move toward the two sitting figures.*

(Read) The process that Paleo-Indians and later Native Americans used to make their stone tools is called **knapping**. In the scene before you, you see two individuals knapping. One man is holding what is called a deer antler **billet** (the larger tool) and the other is holding a sharpened antler **tine** (the tip or point of a deer antler). The billet is used in what is called **percussion flaking** because the toolmaker is actually hitting the stone (this type of rock is called **chert** and can be found throughout Indiana). The tine is being used in **pressure flaking** because the toolmaker is applying pressure to chip off small flakes for the final shaping of the tool.

Because Paleo-Indians were here so long ago, and in a different environment, much of the stuff they left behind is gone. In Indiana, archaeologists have found very little evidence of Paleo-Indian houses, or buildings. This does not mean that they did not have houses, but no remains of houses have been found.

Archaeologists usually only find stone flakes, small stone tools like scrapers, and **Clovis** points at Paleo-Indian sites. If you look between the two figures you will see the stone flakes and a Clovis point attached to the spear. How is it attached to the spear?

*\*Questions to think and talk about:*

Paleo-Indians were always on the move following animal herds. If you were always on the move (traveling on foot not car), how many tools would you want to carry around? Would you want these tools to be big and heavy?

What would you do if the animals you hunted for food and clothing became **extinct**? What would you do for food?

Archaeologists have not found remains of Paleo-Indian houses. What do you think they looked like? What do you think they were made of? Why don't we find remains of their houses today?

Look at the two flint knappers. What would be left for archaeologists to find in the future?

*\*Move on to Stop 2.*

## **Stop 2. Archaic Period (10,000 – 3,000 years ago)**

*\*Start by the picture at the front of this stop. Note: The picture is a fictional site but was made using information from real sites to give you an idea of the many things people were doing during this time period.*

(Read) The **Archaic** Period dates between 10,000 years ago to 3,000 years ago. During the Archaic Period the environment changed. It changed from the Ice Age landscape to an environment like ours today. Native Americans adapted to these changes with new tools that let them use different natural resources. Native Americans started to settle down and not move around as much. Late Archaic people lived in seasonal camps, relying on hunting in the winter and gathering plants and fishing in the summer months. In addition to eating meat, Archaic people ate seeds, nuts and other wild plants. They collected most of their food from wild plants, but they were starting to make gardens toward the end of the period with certain plants found in Indiana.

*\*Move to the tall artifact case to the left with the spear and atlatl.*

(Read) Native Americans used **Atlatls** (pronounced at-el-at-el) as a hunting tool. Instead of throwing a spear by hand, they could use the atlatl to throw the spear farther and faster. Looking at the picture in the case, do you think it would be easy to hunt using an atlatl?

*\*Move to the case containing the mussel shells piled together.*

Archaic people also used a lot of **aquatic** resources. If you lived during the Archaic Period and ate a lot of fresh water mussels, what do you do with the shells when you were done? You would probably throw them away. Archaeologists find big piles of mussel shells called **middens** in southern Indiana. Look close at our shell midden. Do you see anything else other than shells?

*\*You will notice bone tools, chert, and other artifacts that were either thrown away with the shells or just lost in the midden by the Archaic people.*

(Read) Archaic people continued to knap tools; however, a bigger variety of projectile points were being made. New tools also appeared as Native Americans began to make **groundstone** objects. Groundstone objects are those objects made by grinding two stones together. Groundstone tools include, nutting stones, **mortars**, **pestles** and axes. Many of these tools were used to crush or open the seeds and nuts people were eating.

(Read) Archaic Native Americans made a lot of changes. They started making new tools, started eating more plants, and started settling down in bigger campsites. Just remember that all of these cultural and environmental changes in the Archaic Period didn't happen overnight, or even at the same time. These changes took a long time - over 7,000 years.

*\*Questions to think and talk about:*

Why are people making bigger and heavier tools? Do they have to carry them around for long distances, or do you think they are starting to live in one place? How would you like to walk several miles carrying a large groundstone axe?

If you are starting to eat more plants, seeds and nuts how would you cook them?

*\*Move to Stop 3.*

### **Stop 3. Woodland Period (3,000 – 800 years ago)**

*\*Start by the diorama.*

(Read) The diorama you see is a scene from a **mound complex** near Anderson, Indiana (Mounds State Park). The scene represents about 2,000 years ago when the mound complex was being built. Mound complexes like this served as “scared places” to the surrounding people, and were very important spiritual and social centers, like churches are today. Many people think mounds were built for burying the dead, but this is not always true. Large mound complexes like this were built during the Woodland period.

During the Woodland Period populations grew. Some Native American groups started to live in one place and started to grow their own food. Others continued to live in different campsites throughout the year. To deal with more people and to build large mound complexes, the Woodland people needed to be well organized and efficient. It took leaders to direct everyone and make sure things were getting done.

Native Americans during this period increased the amount of plants they grew and ate. They started growing plants like sunflower, sumpweed, goosefoot and maygrass. Do we eat any of these plants today? Many of these plants are considered weeds today. Archaeologists have found some remains of corn starting to appear toward the end of this time period.

*\*Move to the pottery case.*

(Read) As people started to grow more plants for food, they had to find a way to store and cook these foods. Pottery was developed to fit these needs. Different groups of people made pottery in different shapes, sizes and decoration. By looking at these different traits, archaeologists can identify which group of people made the pottery. These are some examples of the oldest pottery in Indiana.

Another important tool developed during the Woodland Period is the bow and arrow. By 1,300 years ago, the bow and arrow found its way to Indiana and had a big impact on how people hunted and what they ate. The bow and arrow was faster and more accurate than the atlatl. It increased the efficiency of the hunt because it allowed the hunters to remain a safe distance away from the animals they were hunting.

*\*Questions to think and talk about:*

How did objects like mica, conch shells and copper get to Indiana? None of them are naturally found here. (The answer is in the exhibit – small U.S. map near center of exhibit case)

Why do you think it would be easier to hunt with a bow and arrow than a spear?

*\*Move to Stop 4.*

## **Stop 4. Late Pre-Contact Period (1,000 – 350 years ago)**

*\*Start at the diorama.*

The Late Pre-Contact is the period right before Europeans made contact with Native Americans. This diorama represents an Oliver Culture village in central Indiana. Areas outside the village would have been used for growing crops, gathering plants, nuts and berries, as well as hunting. Do you notice the stockade wall? These were built to offer protection from enemies. What kinds of jobs are people working on around the village?

*\*Move to artifact cases.*

During the Late Pre-Contact period, there were many different Native American cultural groups living in Indiana. Culture groups are groups of people who share a similar culture. Many of these groups belonged to five cultural **traditions** (larger cultural categories) located throughout Indiana. Pre-Contact people had increasing populations, used corn, beans and squash as their main foods, traded with each other, hunted and fished. These common traits were a little different for each of the five cultural groups. Some traditions like the Mississippian and Oliver lived in semi-permanent villages and walled towns.

To show some of these differences, we compare two of the cultural traditions in the exhibit, the Mississippian and Oliver.

Mississippian Culture:

The best-known Mississippian settlement in Indiana is Angel Mounds, which existed between 1,000 to 600 years ago (see picture in exhibit case, it is located near modern day Evansville, Indiana). Mississippian settlements are large cities surrounded by defensive walls. Outside of these cities located in the surrounding countryside were farms that grew the food to feed everyone. The cities were large with some having several thousand people living within them. The cities also contained central plazas that were used for social, economic and ceremonial purposes.

Oliver Culture:

Oliver settlements existed between 900 to 500 years ago. Oliver people lived in circular village settlements about 1-2 acres in size, as well as smaller habitation sites and seasonal campsites. Oliver settlements were located around central Indiana; several were located in the Indianapolis area. **Horticulture** was practiced in the large villages, with fields of corn, beans and squash nearby. Villages served as central places for most **domestic** and food production activities. Smaller groups lived at Oliver villages. In fact, probably less than 50 people lived in an average sized village.

*\*Questions to think and talk about:*

What are the differences between Mississippian and Oliver styles of farming?

What is another name for corn?

*\*Move to Stop 5.*



## **Stop 5. Historic Period (500 years ago – Present)**

*\*Start at the sign titled “From Generation to Generation”*

When Europeans arrived in Indiana, they found several different groups of Native Americans living in and around Indiana. These groups included the Miami, Potawatomi, Kickapoo, Shawnee and many others.

Though these groups had different cultures, they all lived a similar lifestyle. Most of them lived in wigwams like the one you see here. They lived in villages and grew corn, beans and other crops during the summer, and in the winter they split into small groups and traveled to hunting camps.

The following scenes will show you some other common cultural similarities.

*\*Move toward the wigwam (The wigwam is the structure covered by grass mats in the corner of the exhibit). Once at the wigwam look at the artifact case to the right.*

*(Read)* Native Americans in Indiana first made contact with Europeans in 1679 when French explorer Rene-Robert Cavelier Sieur de La Salle arrived in northern Indiana. Other explorers and traders quickly followed La Salle. As more Europeans and eventually Americans moved into Indiana, Native Americans had more access to trade goods. By the 18<sup>th</sup> century, Native Americans had become more dependent on trade as they were unable to repair or make the European goods on their own.

Contact with Europeans and later Americans would eventually lead to many Native Americans’ removal from Indiana. Many tribal groups were forced to move west and settle on reservations. Though many Native Americans were removed, others stayed in Indiana and continued to live among the American settlers.

According to the 2000 census records, there are more than 15,000 Native Americans living in Indiana today. Groups such as the Miami Tribe of Indiana and the Pokagon Band of Potawatomi continue to celebrate and preserve their Native American culture.

*\*Questions to think and talk about:*

What kind of objects did Fur Traders trade to Native Americans? Do any of the trade artifacts look like any of the stone artifacts you have seen?

What do you think Native American life is like today in Indiana? Do you think they live a modern lifestyle or do you think they still live in wigwams and hunt?

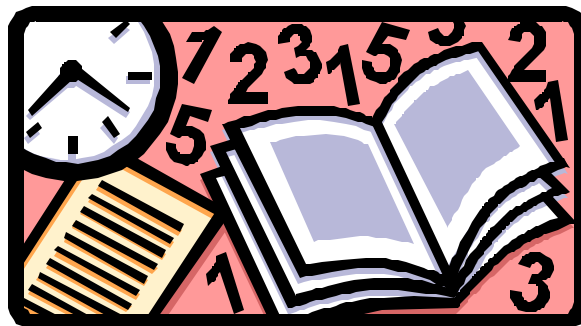
*\*Move to Stop 1 or finish.*

*\*If you have extra time, lead your group back through the cultural scenes in Stop 5. These scenes will give your group more background on Native American culture.*

# V O C A B U L A R Y

Anthropology:	The comprehensive study of the human species from biological, social and cultural perspectives. In North America, it includes the sub-disciplines of physical anthropology, cultural anthropology, archaeology, and linguistics.
Aquatic:	Pertaining to water. Living or growing in the water.
Archaeology:	The scientific study of material remains (artifacts/monuments) of past human life and activity.
Archaic:	Relating to the period of from about 8,000 B.C. to 1,000 B.C. and the North American cultures of that time.
Atlatl:	A device for throwing a spear that consists of a rod with a hook at the end to hold the spear in place until released.
Billet:	A thick portion of deer antler used in knapping chert.
Chert:	A type of siliceous stone found in limestone used by Native Americans for tools, such as projectile points, drills, etc.
Clovis:	A town in New Mexico. The Clovis point and Clovis culture (referring to Paleo-Indians) received their name because they were first identified in archaeological contexts near Clovis, New Mexico.
Culture:	The integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations. The customary beliefs, social forms and material traits of an ethnic, religious or social group
Cultural History:	The combined changes taking place within a culture over an extended period of time.
Domestic:	Pertaining to the family or household.
Extinct:	No longer existing. Some theories explain Ice Age animals became extinct due to over-hunting by Paleo-Indians, some theories say it was due to climatic change. Other theories state it was a combination of the two that caused the animals to become extinct.
Groundstone:	A class of artifacts produced by abrading and pecking hard stones to form tools with durable edges and surfaces.
Horticulture:	The cultivation of a garden. Not to be confused with agriculture, which is larger in scale and usually focused on a single crop (i.e. corn).

Knapping:	To break with a quick blow, to shape by breaking off pieces as in making chipped stone tools.
Middens:	A refuse pile.
Mortar:	A strong vessel in which material is pounded or rubbed with a pestle.
Mound Complex:	A group or collection of mounds associated with each other.
Paleo:	Involving or dealing with ancient forms or conditions.
Pestle:	A usually club-shaped tool for pounding or grinding grains or other material.
Percussion Flaking:	A technique for manufacturing chipped-stone tools, in which flakes are produced by applying force through a hammer type device.
Pressure Flaking:	A technique for manufacturing chipped-stone tools, in which flakes are produced by applying pressure against a core with a punch usually made of wood or bone.
Stereotype:	One, as a person, group, event or issue, that is thought to typify or conform to an unvarying pattern or manner (usually oversimplified), lacking any individuality.
Tine:	A branch of a deer's antler.
Traditions:	A regional culture shared by a group. I.e. the Mississippian culture is a tradition within the Late Pre-Contact period.
Wigwam:	A structure used by Native Americans in the Great Lakes region and eastward having an arched framework of poles overlaid with bark, rush mats or hides.



## Indiana Cultural History Timeline



1.

2.

3.

4.

5.

**1. Paleo-Indian Period** (12,000 – 10,000 years ago)

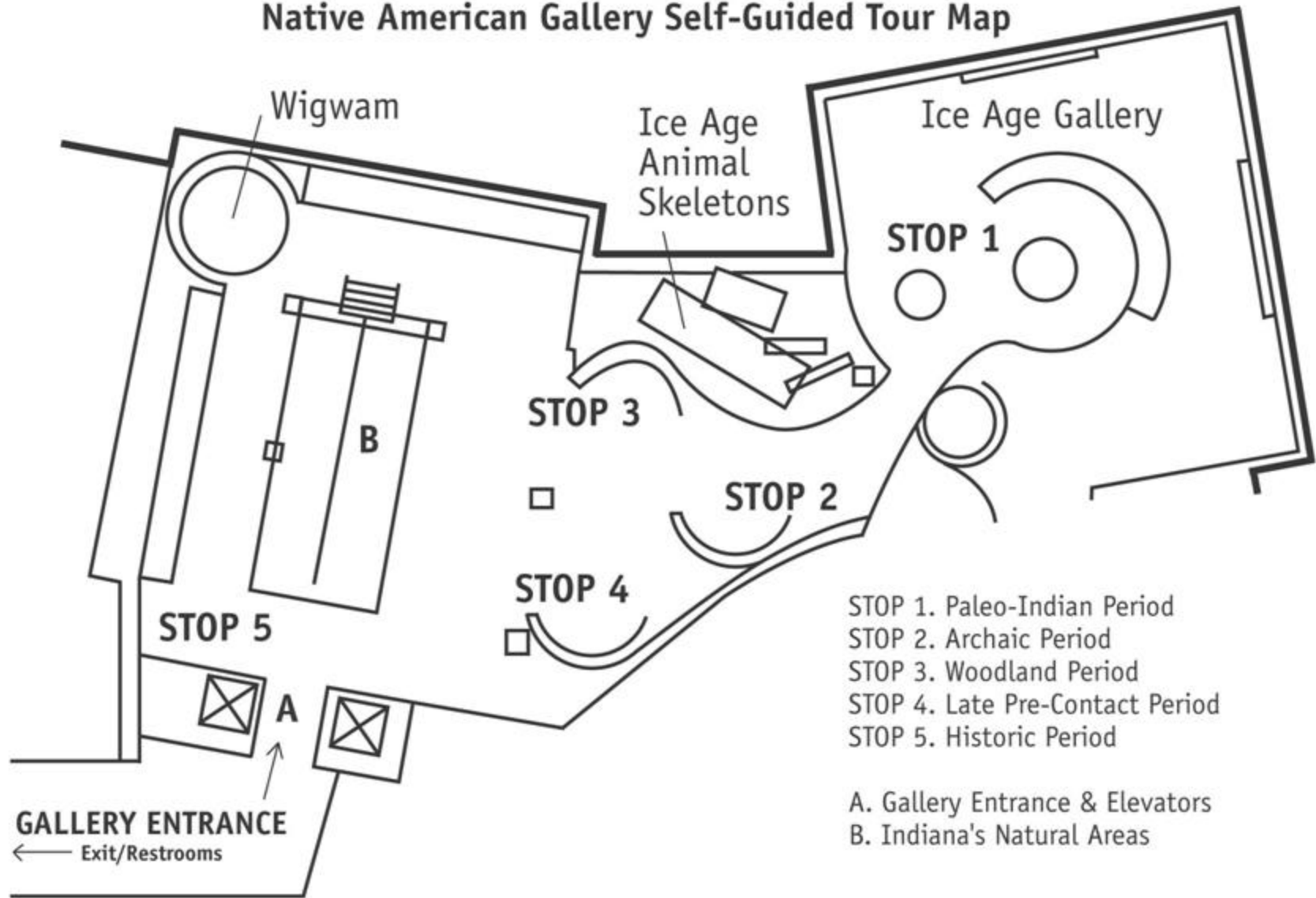
**2. Archaic Period** (10,000 – 2,300 years ago)

**3. Woodland Period** (3,000 – 800 years ago)

**4. Late Pre-Contact Period** (1,000 – 350 years ago)

**5. Historic Period** (500 years ago – Present)

# Indiana State Museum Native American Gallery Self-Guided Tour Map



# TIME LINE

## **Native American Timeline for Indiana**

10,000 B.C.*	Archaeological evidence shows first Native Americans arrive in what will become Indiana at the end of the Ice Age. Since archaeologists and historians don't know what these people called themselves, they gave them the name Paleo-Indians to describe their culture.
8,000 B.C.*	After the Ice Age, several animals became extinct and Native American culture slowly changed. Archaeologists call the time period that follows the Archaic.
1,000 B.C.*	Native American pottery first appears. This marks the beginning of Woodland cultures. Mann, Crab Orchard, Albee and Yankeetown are just a few of many cultural groups noted during the Woodland Period.
250 B.C. – 100 B.C.	Anderson Mounds constructed near Anderson, Indiana.
1000 A.D.*	Late Pre-Contact cultures appear. Oliver, Mississippian and Caborn-Welborn are just a few of the recognized cultural groups during this period.
1050 A.D.	Angel Mounds (near Evansville, Ind.) constructed.
1607	English colony at Jamestown started
1634	First European contact with the Potawatomi near Green Bay, Wisconsin
1654	First European contact with the Miami near Green Bay, Wisconsin
1679	First European, French explorer Rene-Robert Cavelier Sieur de La Salle arrives in Indiana
Nov. 7, 1811	Battle of Tippecanoe. William Henry Harrison defeats allied Native American forces under the Prophet.
Sept. 4, 1838	Potawatomi removed from Indiana under military guard. Of 850 Potawatomi, 42 died in route to western reservation. Fifty escaped the guards and avoided this removal. Later removals forced most remaining Potawatomi in Michigan west.
Oct. 6, 1846	Around 330 Miami removed from Indiana. Only 148 Miami were allowed to remain in Indiana on scattered small family reservations.
1992	Miami Tribe of Indiana sues federal government for federal recognition.

\* These dates are not firm. They represent approximately the time when cultures changed. It takes many years, if not hundreds, for cultures to change.

## COMBATING NATIVE AMERICAN STEREOTYPES

Many people probably picture Native Americans to be the people they see in the movies or on television; however, many of these images of Native Americans are simply stereotypes and distort the true identity of Native Americans. Ideas like: all Indians are alike, Indians were warlike and treacherous and Indians are confined to reservations, live in tipis, wear braids and ride horses have found their way into our ideas of who Native Americans are.

The following questions will help you evaluate your own teaching and the materials you use.

- \* *Are Native Americans depicted as real human beings with a full range of emotions?*

Native Americans portrayed as being stoic and emotionless are incorrect. Native Americans have the same range of emotions and feelings as everyone else.

- \* *Are stereotypes and clichés avoided?*

Terms like the following should not be present: “obstacles to progress,” “noble savages,” “blood thirsty” and “child-like.” Native Americans also should not look like Hollywood “Indians,” Tonto from the Lone Ranger or Walt Disney’s portrayal of Pocahontas. Native Americans have many physical types. Just as all Europeans or African Americans do not look alike, neither do Native Americans.

- \* *Are Native Americans viewed as having a long, dynamic history existing long before European contact?*

In Indiana, archaeologists know Native Americans have been here for around 12,000 years. During these 12,000 years many different Native American cultures flourished throughout Indiana.

- \* *Are Native American communities presented as vibrant, changing entities that adapt to new conditions?*

Many resources show Native Americans as rigid, fixed and fragile. In fact Native Americans have continued to adapt to constantly changing conditions.

- \* *Are Natives Americans only referred to in the past tense?*

Some resources still make it seem that Native Americans no longer exist or their culture has vanished. Native Americans are very active in Indiana. Many Pokagon Band Potawatomis live in northern Indiana and the Miami of Indiana are centered around Peru, Indiana. Many Native Americans of various tribes live throughout the state.

- \* *Are regional, cultural and tribal differences recognized?*

Before the arrival of Europeans no one in the America continents referred to themselves as Indians. Instead of simply studying generalized Indians or Native Americans, study specific tribes such as the Miami, Potawatomi, Kickapoo or Lenni Lenape (Delaware).

- \* *Are historical anachronisms present?*

Be sure historical facts are accurate. Native Americans did not have horses until after Europeans arrived in the hemisphere.

# TIPS FOR STUDYING NATIVE AMERICAN CULTURES

## **Ask Yourself:**

- \* *Who is offering the information?*  
Does the author have an agenda or belief that is credible?
- \* *What is the intent of the information?*  
Is anything being sold or offered? (especially a sense of spirituality)
- \* *Does the author claim to be "Native American"?*  
Native peoples affiliate themselves with very specific groups such as Rosebud Sioux or Pokagon Band Potawatomi, rather than as Native American or Indian.
- \* *Are stereotypes reinforced?*  
Be wary of any source that represents Native American as sub- or super-human characters. This is disrespectful and does not depict Native Americans in a holistic manner as real people.

## **Keep in Mind:**

- \* *All Native Americans do not belong to the same Indian tribe.*  
There are more than 500 different tribes with different cultures and languages today. Although many are related and have similarities, there are still many significant differences between the tribes.
- \* *The most objective person still carries cultural biases.*  
No one can completely detach oneself from what their culture has taught them. Understanding that one has biases is the first step to recognizing what they are.
- \* *Rely on your judgment.*  
If something doesn't seem right to you, trust your instincts and move on.
- \* *Check other sources you know to be reliable.*  
The more confirmations one can get regarding information, the more reliable the information.
- \* *When in doubt, directly contact the tribe being studied.*  
Most tribes have Web sites and other sources to obtain information. However, keep in mind that in many cases information has been lost. Therefore, even the tribe may not have accurate information regarding what happened in this area prehistorically.

## **The following resources can further assist you in the classroom:**

- Caldwell-Wood, Naomi and Lisa A. Mitten  
1991 *"I" is not for Indian: The Portrayal of Native Americans in Books for Young People.*  
American Indian Library Association, Atlanta, Georgia.
- Hirschfelder, Arlene; Paulette Fairbanks Molin, Yvonne Wakim  
1999 *American Indian Stereotypes in the World of Children.* The Scarecrow Press, Inc.,  
Lanham, Maryland.
- Seale, Doris and Beverly Slapin  
1991 *Teaching Respect for Native People.* Oyate, Berkeley, California.  
[www.oyate.org/catalog/poster\\_to\\_do\\_not.html](http://www.oyate.org/catalog/poster_to_do_not.html)

## **References:**

- Lanouette, JoAnne  
1990 "Erasing Native American Stereotypes" in *Antro. Notes* vol. 12, no. 3. Anthropology Outreach Office, Smithsonian Institution,  
[www.nmnh.si.edu/anthro/outreach/sterotyp.html](http://www.nmnh.si.edu/anthro/outreach/sterotyp.html)
- Mihesuah, Devon  
1996 *American Indians: Stereotypes and Realities.* Clarity Press, Atlanta, Georgia.
- University of Arizona  
2000 *Techniques for Evaluating American Indian Web Sites.*  
[www.u.arizona.edu/~ecubbins/webcrit.html](http://www.u.arizona.edu/~ecubbins/webcrit.html)



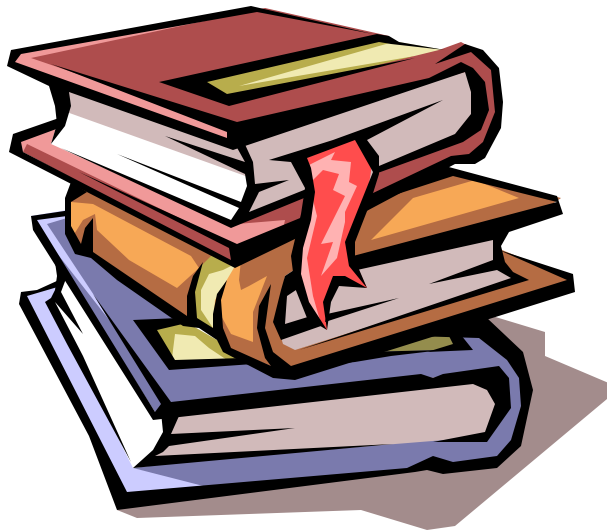
# CLASSROOM ACTIVITIES

Grades 3-8     Subjects: Social Studies, Science, Language Arts, Visual Arts

The following activities will help support and supplement the information your students learn while touring the Indiana State Museum's Native American Gallery. The activities contain pre- and post-visit sections that will help your students develop questions before their visit and reinforce what they have learned upon returning to the classroom. They will encourage your students to think beyond the material covered and encourage them to learn more.

All activities include instructions, background information and supply lists. Each activity also lists the Indiana Academic Standards covered. The resources listed at the end of packet will allow you to locate further information and can serve as added reading for your students.

Remember to review the information within the *Combating Native American Stereotypes* section of the tour packet. It is important that students understand that though much of the information they find at the Indiana State Museum discusses pre-contact Native American cultures, hundreds of diverse Native American cultures continue to thrive today throughout Indiana and the United States.



## Activity 1. Native American Quiz

### Objectives:

- Test the students' basic knowledge of Native American history and culture before and after their visit to the Indiana State Museum's Native American gallery.
- To help increase understanding of Native American history and culture in Indiana.
- Create discussion among students.
- To have students support answers with information they gathered.

### Indiana's Academic Standards:

Social Studies: 3.1.1, 4.1.1, 4.1.2, 4.5.5, 5.1.1, 5.1.6, 5.5.1, 6.5.9, 7.5.4, 8.1.1

Language Arts: 3.7.1, 3.7.3, 4.7.1, 4.7.2, 5.7.3, 5.7.5, 6.7.6, 7.7.4

### Supplies:

Copies of *Your Native American Knowledge* quiz for each student

Pencils

### Instructions:

1. Prior to your participation in the *Exploring Indiana's Native American Culture* program, have students complete the quiz to their best ability. Stress to them that there is no grade on this quiz.
2. Have students turn in their quizzes and mark incorrect answers. Do not supply the correct answer to the students.
3. Take part in the *Exploring Indiana's Native American Culture* program.
4. After returning to your class, return quizzes to the students. After allowing them to look over their answers, ask if they know what the correct answers are with the information they received during their museum visit.
5. Allow students an opportunity to change their incorrect answers.
6. Go through the quiz with the class. Discuss their answers for each question. Why did they choose the answer they did? How do they know that is the correct answer? Did they change their answer after their visit? Have students support their answers. What did they see or hear that led them to their conclusions. Supply students with correct answers.

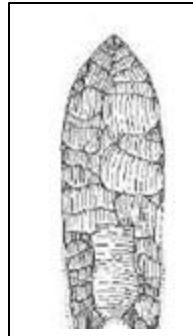
### Evaluation:

- Students able to support answers with information from museum visit or other sources.
- Students come to consensus on the correct answer through class discussion.

# Your Native American Knowledge

This activity will help you test your knowledge about Native American culture and history in Indiana.

1. \_\_\_\_ When did the first Native Americans arrive in Indiana?
  - a. 500 years ago
  - b. About 12,000 years ago
  - c. About 3,000 years ago
  - d. March 12, 1712
2. \_\_\_\_ What do archaeologists call the first Native Americans who arrived in Indiana?
  - a. The Miami
  - b. The New Comers
  - c. The Paleo-Indians
  - d. The Shawnee
3. \_\_\_\_ How did Native Americans get their food?
  - a. By hunting only
  - b. By hunting and gathering wild plants only
  - c. By hunting, gathering wild plants and growing their own food
4. \_\_\_\_ Have Native Americans always used the bow and arrow to hunt for food?
  - a. Yes
  - b. No
5. \_\_\_\_ If you answered No to question 4, what other tools did Native Americans use to hunt?
  - a. Spears
  - b. Atlatls
  - c. Guns
  - d. Both a. and c.
  - e. All of the above
6. \_\_\_\_ What is this object called?
  - a. Clovis Point
  - b. Arrow Head
  - c. Atlatl
  - d. A Thingamajig
7. \_\_\_\_ Where did Native Americans live in Indiana?
  - a. Only in Northern Indiana
  - b. Throughout Indiana
  - c. Only in Southern Indiana



8. \_\_\_\_ What is this object called?

- a. Garage
- b. Tipi
- c. Wigwam
- d. Log Cabin



9. \_\_\_\_ How did Native Americans make stone tools?

- a. Flint knapping
- b. Grinding stones together
- c. By heating the stones and then pouring water on them
- d. Both a. and b.

10. \_\_\_\_ Which of the following plants did Native Americans grow for food?

- a. Maygrass
- b. Goosefoot
- c. Sunflower
- d. All of the above

11. \_\_\_\_ Did Native Americans make pottery?

- a. Yes
- b. No

12. \_\_\_\_ Why did Native Americans build mounds and earthworks?

- a. Because they were pretty
- b. For special ceremonies
- c. They did not build mounds and earthworks
- d. None of the above

13. \_\_\_\_ Did Native Americans ever have towns with more than 1,000 people?

- a. Yes
- b. No

14. \_\_\_\_ How did Native Americans in Indiana get obsidian (volcanic rock) that is only found naturally in Western states?

- a. Through trade routes
- b. They bought them at the store
- c. They received them from space aliens
- d. European fur traders

15. \_\_\_\_ Which Native American tribe did not live in Indiana?

- a. Miami
- b. Kickapoo
- c. Apache
- d. Potawatomi

16. \_\_\_\_ Are there still Native Americans living in Indiana?

- a. Yes
- b. No

## Activity 2. Picturing Native Americans

### Objectives:

- Students explore their misconceptions of Native Americans
- Students learn about the diversity of Native American culture
- Students become aware of Native American stereotypes and the concept of ethnocentrism

### Indiana's Academic Standards:

Social Studies: 3.1.1, 3.5.5, 4.1.1, 4.1.2, 5.1.1, 6.5.9, 7.5.7, 8.1.1

Visual Arts: 3.7.2, 3.9.2, 4.7.2, 4.9.2, 5.9.2, 5.10.1, 6.9.2, 6.10.1, 7.9.2, 7.10.1, 8.9.2

### Supplies:

Paper (2 sheets per student)

Crayons or color pencils (one set per student)

### Instructions:

1. Ask students to use one sheet of paper to draw a picture of Native American daily life in Indiana. If asked what time period, tell them they can choose any time period, but they have to denote that time period on their picture.
2. Have the students turn in their work. Look over their work and look for any misrepresentations of Native American life in Indiana (i.e. pictures of tipis, totem poles, etc.). Prepare to use these misrepresentations in later discussions.
3. Visit the Native American Gallery at the Indiana State Museum.
4. Upon returning to the classroom hand back the students' drawings. Ask them if they would change anything in their pictures based on what they saw or heard during their visit. Ask them why they would change their pictures.
5. Discuss where they developed their ideas for their first picture. Explain to them that in today's world there are many misconceptions about Native Americans, and many people may have a stereotypical view of Native Americans. Discuss the definitions of stereotype and ethnocentrism and some modern Native American stereotypes.
6. At the end have the students draw a second picture of Native American daily life in Indiana. When finished ask them to write a paragraph on what is different between their two pictures.

### Evaluation:

- Students take part in discussions about the differences within Native American culture.
- Students redraw their pictures based upon what they learned during their museum visit.

### Background Information:

Definitions:

Stereotype – One, as a person, group, event or issue, that is thought to typify or conform to an unvarying pattern or manner (usually oversimplified), lacking any individuality.

Ethnocentrism – Belief in the superiority of one's own ethnic group.

## **The Native American Stereotype Problem:**

Many of us have preconceived ideas about Native Americans. These ideas are usually formed by bits of information in history books, sports mascots, movies, television, and many other forms of popular media. Most people perhaps picture a Native American as being the horse-riding, buffalo-hunting, savage warrior seen in old western movies. Many people don't realize that these images and ideas of Native Americans are simply stereotypes developed through a sense of ethnocentrism that has existed in the New World since Columbus' arrival. Our modern stereotypes of Native Americans come from our ancestors and have simply carried over into our modern perceptions.

When we teach these oversimplified views of Native Americans, we greatly discount the great diversity and complexity of Native American culture. When Europeans first arrived in North America, there were hundreds of distinct tribes throughout the continent. Every tribe had its own unique culture. Each tribe's language, art, social organization, religion and daily activities came about after thousands of years of history adapting to the world around them. Many times we only show students pictures of Plains Indians hunting buffalo and roving the "wilderness" of the American west, or simply mention Native Americans at Thanksgiving as the people who helped the Pilgrims. By leaving this as the only picture of Native American culture, we miss the opportunity to teach about diverse cultures and the complexity of the cultural interaction between Native Americans and Europeans (later Americans).

We must also not fall into the trap of only discussing Native Americans in the past tense. Though Native Americans were forced from some of their homelands and many died from disease, several million Native Americans still live throughout the United States in more than 300 federally recognized tribes and many state recognized groups. Contemporary Native Americans continue to practice, teach and preserve their culture while living in the contemporary world. Their cultural practices shouldn't be seen as monochromatic, historic carryover, but as distinct, diverse contemporary cultures like the numerous other cultures that call the United States home.

Only by helping erase these stereotypes will we better understand the diversity of culture and the world around us.

The following resources can help you further understand and erase Native American stereotypes in American society and lesson plans.

*American Indian Stereotypes in the World of Children: A Reader and Bibliography.* Hirschfelder, Arlene B. Meuchen, N.J.: Scarecrow Press, 1982.

*Common Themes and Questions About the use of "Indian" Logos.* Wisconsin Indian Education Association: [http://pages.prodigy.net/musnson/common\\_themes.htm](http://pages.prodigy.net/musnson/common_themes.htm)

*Erasing Native American Stereotypes.* Smithsonian Institution, Anthropology Outreach Office: [www.nmnh.si.edu/anthro/outreach/sterotyp.html](http://www.nmnh.si.edu/anthro/outreach/sterotyp.html)

*Teaching Respect for Native Peoples.* Oyate: [www.oyate.org/catalog/poster\\_t0\\_do\\_not.html](http://www.oyate.org/catalog/poster_t0_do_not.html)

## Activity 3. Culture and Artifacts

### Objectives:

- Demonstrate how archaeologists use artifacts to understand peoples' lives.
- Use critical thinking and imagination to develop an understanding of a set of artifacts.
- Demonstrate the scientific method used by archaeologists to interpret the artifacts they found.

### Indiana's Academic Standards:

Social Studies: 4.1.1, 4.5.3, 5.1.1, 6.5.6, 6.5.9

Science: 4.2.5, 4.4.8, 6.1.2

Language Arts: 3.4.1, 3.4.3, 4.5.3, 5.4.3, 6.4.3, 6.5.2, 7.4.3, 8.4.2

### Supplies:

Copies of Artifact Interpretation Worksheet

Writing paper

5 objects from each student

### Instructions:

1. Ask your students if they could understand someone's life by only looking at the things that person left behind.
2. Distribute the *Artifact Interpretation Worksheet* to the students and have them develop their own interpretation/hypothesis (a couple of paragraphs) of daily life based upon the artifacts they see (this should be done individually or in small groups).
3. Have each student or group present their interpretation. After their presentation, discuss why there were many different interpretations (each person has their particular view and they were all making judgments based upon their personal experiences and what they know). Explain to your students how archaeologists use artifacts from the past to understand the daily lives of people and how their cultures changed through time. Discuss how archaeologists use the scientific process to develop theories and then test their theories against other data. Explain to your students that they did not have the extra data to test their interpretations (theories) against. Discuss the answers to the worksheet questions. Talk about how archaeologists need as much information as possible about a site to make informed interpretations of a site. Artifacts removed from their setting (context) lose a lot of information. This is why archaeologists take many detailed notes during fieldwork.
4. Visit the Native American Gallery at the Indiana State Museum.
5. After visiting the Indiana State Museum, discuss with the students what they learned about ancient Native Americans after looking at the artifacts in the exhibit. Do the artifacts they tried to interpret on their worksheet make more sense?
6. After your museum visit, ask your students to bring five small items from home that they think tells something about their life. Have the students bring the items in a bag and don't let them show their items to their classmates.

7. Have the students trade their bags of items with classmates. Have them trade the bags four times before looking at them (this way it is harder to tell whose items you have).
8. Have the students examine the artifacts and have them write a paragraph on what the artifacts tell them about the person they belong to. In the end, ask the students to read their paragraph and develop a theory on which classmate the items may belong to. Have them explain why they think the artifacts belong to that person (what data/observations did they use to come up with their theory).

### **Background Information: The Archaeological Process**

Archaeology is a lot more than just digging and looking at neat artifacts. Archaeologists must follow a process to make sure they understand the cultures they are studying. Before an archaeologist can begin to excavate a site, they must do a lot of research and planning. It takes time to get ready for an excavation. An archaeologist must make sure when they excavate a site they do it correctly and take plenty of notes, because once a site has been excavated, the artifacts have been removed from their context. This context is more important than the artifacts by themselves.

As archaeologists prepare for their research, they develop a set of research questions and a hypothesis (a tentative assumption made in order to test against the evidence). These hypotheses are tested by comparing them to what archaeologists find during an excavation or by examining artifacts and information recovered from other archaeological sites.

What kind of research questions would archaeologists try to answer? What would you like to know about an ancient culture? Archaeologists ask all kinds of questions. They can be questions like: what happened at this site, what kind of food did this people eat, what did their homes look like? They could also be harder questions like: how did tool manufacturing change over time, what kind of political system did these people have? Once archaeologists have their questions, they then try to answer them through excavating the site.

Even when an archaeologist is excavating they must do a lot more than dig. A big part of an archaeologist's time is note taking. Archaeologists must take excellent notes of their work. These notes are important because once a site is excavated, it is gone (you can never excavate the same material twice). By taking good notes, sketching objects, mapping their sites and photographing them, archaeologists build a written record of their work and findings. These notes can be used in the future by other archaeologists studying similar sites.

Once the excavation is complete, the archaeologist must analyze the information they found, testing their hypothesis and answer their research questions. Once the analysis is done, archaeologists write up all the information in a report. These reports are important because they become the permanent record of the archaeologist's findings. Other archaeologists, scientists and teachers use these reports in their research and to teach people about the past.



## *Artifact Interpretation*

You are an archaeologist working for a local college. One day an artifact collector from a nearby town brings in a box of artifacts and gives them to you to study. When you ask him where he found them, he tells you that he doesn't remember. Take a look at the following artifacts and write your interpretation on the back page. Think about how these artifacts were used by people in their daily life. After writing your interpretation, answer the questions below your interpretation.



Stone Drill



Bird Stone  
Atlatl Counter Weight



Sunflower  
Seed



Thebes Point

Chert  
Flake



Bone  
Fishhook



Walnut

Deer  
Bone



Stone Axe

[illegible]

Why?\_\_\_\_\_

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## Activity 4: Oral History

### Objectives:

- Introduce students to oral history
- Demonstrate contemporary Native American life
- Explain the importance and role of oral history

### Indiana's Academic Standards:

Social Studies: 3.1.6, 3.1.7, 3.5.5, 4.5.6, 6.1.21, 7.5.8

Language Arts: 3.2.2, 3.2.3, 3.2.6, 3.4.4, 3.5.2, 3.7.1, 4.4.3, 4.4.5, 4.5.1, 4.7.2, 5.2.3, 5.2.4, 5.4.5, 5.7.1, 5.7.3, 6.2.7, 6.4.5, 7.5.1, 7.7.1,

### Supplies:

Copies of Francis Shoemaker story

Copies of Oral History worksheet

Copies of Recording Oral History worksheet

### Instructions:

1. Distribute copies of Frances Shoemaker story to class and have them read the text.
2. Distribute the oral history worksheet and have your class answer the questions based upon the text they read.
3. Explain the importance of oral history in Native American and Euro-American culture. Use classroom discussion questions to lead the class in discussions about oral history and Native American culture.
4. Distribute the oral history recording worksheet to students and explain how oral history is collected.
5. Have students take the worksheets home and record an oral history story from their family (interview parents, grandparents, etc.). Have them record the story on their worksheet. (Provide students with a few days to accomplish this assignment)
6. Have students share their collected oral history with the class.

Options: Instead of having students record a story from their family, you can divide the students into pairs and have each student recite a story from their life that their partner can record. Have partners share the stories with the class.

### Background Information:

Oral history is important in Native American culture. Prior to writing down their histories after European contact, Native Americans would pass down their history and stories by word of mouth. These stories would be shared with the younger members of the tribe to ensure they understood their past. Due to European diseases and death among tribes, many tribal histories were lost. Groups today are trying to collect the stories that remain in order to preserve them so they can be shared with future generations. Oral history is not only practiced by Native Americans, but by most cultures around the world. Have your parents, grandparents or older guardians ever told you stories about growing up? This is a form of oral history.

The following oral history was taken from *Always a People: Oral Histories of Contemporary Woodland Indians*, pgs. 186, 188-189. Collected by Rita Kohn and W. Lynwood Montell.

***Francis M. Shoemaker***

Miami

Retired Principal Chief, Miami Nation of Indians of the State of Indiana  
Born November 13, 1912, in Wabash, Indiana – Died February 14, 1993

I was born November 13 at five-thirty in the morning. Five or six minutes later my twin brother was born. His name was Charles but everyone called him Chas. I came from a poor family. My mother was Indian [Lillie Marks Shoemaker, granddaughter of Chief Chapendoceoh]. My father was of German descent. Three children are left; my brother Clarence, my sister Helen, and myself. Two brothers died, including my twin.

When I first got on the Miami Nation Council [1937] my grandfather used to beat my legs with his cane. He'd say, "Now is the time to sue the government for recognition." He weighed something like 350 pounds. He was a big man. Nearly beat my shins off.

Back in those days they [grandfather's generation] wouldn't learn to speak or write English. We worked hard, but when the paper mill burned down in Marion, where he lived and worked, he couldn't get another job. That was uncalled for. It was his own stubbornness about English.

For us, his grandchildren, we went to public school. Junior high and all the way through high school. My brother Clarence went to work for Ford Motor Company in Detroit. My other brothers [Curtis and Charles] and I continued to live and work in Wabash, Indiana. We grew up among blacks and Catholics. I worked as a conductor with the Big Four Railroad until I retired.

We used to go the Indiana State Fair [in Indianapolis]. They gave us a space—a booth—to put up a display to show what Indian People had done. It was supposed to be intertribal but it turned out the Miamis did it all. We had photographs and artifacts, such as arrowheads and stone of a tomahawk, things like that. Then they ran out of space so we stopped going. We used to go down and stay all day. Once, when we went, a man gave me an amulet of tobacco. I still have it.

I have two traditional suits. One is of buckskin, the other of cloth. They were cut out and made by Miami women. I wore them for traditional events.

In the 1980s Huntington [Indiana] honored me during their parade. My sister Helen and her children have been living there. We used to ride in a lot of parades. We won first prize for our float in Peru [Indiana] in the summertime Circus City Parade. In Roann [Indiana] we won the novelty award in their falltime parade.

We went to Miami, Oklahoma, where Chief Leonard honored me. The government split families [during removal] so some are living here and some are in Oklahoma. Families here and there are still the Stitt family, and Avelines, the Mongosas. We also went to Oklahoma before Chief Leonard's time. We went with Bob Mongosa and Carmen Marks, Lora Sider's sister.

Things happened so long ago, you tend to forget. My dad taught my twin brother and me to box. Back in those days we did exhibition boxing at the armory to help Dad out. People came and paid to see Charlie and me box. We played basketball. Later on I was in the National Guard for twelve years.

My grandfather was active in tribal affairs. So was my brother Curtis. My mother spoke Miami. My grandfather wouldn't teach me. He said, "Everybody will be talking the White language." I heard Miami spoken, but he never would teach me. He never taught any of us. I disagreed with him. But he wouldn't teach us.

When I was growing up my family did traditional things. We canned things for the winter. We ate the traditional way. Elders ate first, children ate last. We had good gardens. All our food came from there. My grandfather gave the prayer in the Miami language.

My grandfather told stories about Indian-white fights.

When I was chief I wore a Miami headdress of turkey feathers. That's what we wore. Turkey feathers. The feathers stand straight up around your head. The more we did, the more feathers we had coming down our back. You got a feather to add on a string coming down your back. Fifty-four years of tribal service. That's a lot of service. Now, no one knows me. The younger ones don't know me.

If I were still chief I'd go talk to the governor—to Bayh; and I'd talk to President Clinton. In the old days you had to fight your way in to government offices. We would send people to Washington but if they didn't know the protocol they couldn't get in to see the right people. They'd run out of money before they got to see anybody. Might have to borrow money to come back to Indiana. Now, you also have to know the paperwork.

One time I gave Governor Otis Bowen [Indiana, 1973-1981] a tomahawk and tobacco. The governor gave us a promise that went like the treaties. Everything turned out to be a lie. He promised state recognition. The Miamis need recognition for our kids' welfare; for health, for schooling, to start with. There is no law in Indiana where we could apply for state recognition. We need to start with a law. Birch Bayh, when he was senator for Indiana, used to do so much for the Miami Indians. Evan Bayh is another thing. We need to get with whoever is the next governor. Before I pass on I would like to see President Clinton about recognition. You have to keep going. Every time you stop you're in trouble.

We got the old school building [at Sixth and Miami Streets in Peru, Indiana] for a tribal complex. It happened this way. One day a school board member told us we should bid thirty-seven dollars and a string of beads for the abandoned school building, and call it "the Manhattan compact." But we decided to bid one hundred dollars. No one else put in a bid so we got it. Soon after that one of our members asked if anyone put up the hundred dollars we had bid. We said, "no." So he gave us a hundred-dollar bill. We took it to a bank, deposited it. That's how we got a building to benefit the tribe [used for social services including child and elder care, youth programming, and cultural activities]. They're naming the cultural center "Little Fox," after my Indian name, Pa-pa-quan.

From an oral history interview conducted March 11, 1995, at Miller's Merry Manor [Nursing Home] in Peru, Indiana.

Kohn, Rita and W. Lynwood Montell

1997 *Always a People: Oral Histories of Contemporary Woodland Indians*. Indiana University Press: Bloomington, Indiana.

## Reading Comprehension

After reading Francis Shoemaker's oral history, answer the following questions.

1. What is Mr. Shoemaker's ethnic background?
2. According to Mr. Shoemaker, what was the traditional way of eating?
3. What types of hobbies or activities did Mr. Shoemaker take part in?
4. What does the Miami Tribe of Indiana use their "tribal complex" for?
5. Why does Mr. Shoemaker feel it is important for there to be a law for the State of Indiana to recognize the Miami Tribe?
6. How did Mr. Shoemaker feel about his grandfather not teaching him the Miami language?
7. Why does Mr. Shoemaker feel it is important for the Miami to be recognized by the State of Indiana? According to Mr. Shoemaker, what happened to Governor Otis Bowen's promise?
8. Why couldn't Mr. Shoemaker's grandfather get another job after the paper mill burnt down?
9. Based upon Mr. Shoemaker's oral history, what is your impression of what it was like growing up Miami in Indiana?
10. What do you think was important to Mr. Shoemaker during his life?
11. Why are there Miami families in both Indiana and Oklahoma?

## Oral History Worksheet

Use the following worksheet to help you record someone's oral history. You will want to ask all of the personal information questions and then pick and choose from the suggested questions. Feel free to ask your own questions. You never know where your conversation will take you.

### Personal Information:

Name: \_\_\_\_\_

Nickname: \_\_\_\_\_

Birth Information: When: \_\_\_\_\_ Where: \_\_\_\_\_

Family History: Who were your:

Parents: \_\_\_\_\_

Grandparents: \_\_\_\_\_

Brothers: \_\_\_\_\_

Sisters: \_\_\_\_\_

Where did your family come from: \_\_\_\_\_

Education: Where did you attend:

Grade School: \_\_\_\_\_

High School: \_\_\_\_\_

College: \_\_\_\_\_

Military Service: Military Branch: \_\_\_\_\_ When: \_\_\_\_\_

Employment:

Place of Employment: \_\_\_\_\_

Dates of Employment: \_\_\_\_\_

Hobbies: \_\_\_\_\_

### Suggested Questions:

My parents taught me to value:

What I loved most about my parents was:

I was proud of:

My most embarrassing moment:

My favorite subject in school was:

I was always sorry I didn't:

For relaxation I would:

My wish for the future is:

[illegible]



## Activity 5. Cultural Change

### Objective:

- To examine how and why cultures change
- To show how material items can bring about cultural change or be changed by culture
- To examine how contemporary culture is changing

### Indiana's Academic Standards:

Social Studies: 2.5.4, 4.3.8, 4.5.5, 5.5.6, 6.5.2, 6.5.3

Science: 4.4.8

### Supplies:

None

### Instructions:

1. Visit the Native American gallery at the Indiana State Museum. Have students look closely at how the artifacts and Native American culture changed through time. Explain to students that there are many components to culture. Mostly what they will see at the museum is the material (artifact) side of culture. The non-material side of culture includes religion, oral history, beliefs and ideas. Describe how artifacts can change culture and also can be changed by culture.
2. After their visit, have students discuss and explain why Native American culture and artifacts changed throughout Native American history. (i.e. spears – atlatl – bow and arrow, hunting and gathering – domestication of wild plants – development of full fledged agriculture). Explain how cultures adapt to new influences and situations. Explain how culture doesn't change immediately but it takes many years for a culture to change.
3. Write 'airplane,' 'automobile' and 'computer' on the chalkboard. Ask the students how these three artifacts have physically changed during the past 100 years. (i.e. airplanes have become bigger, faster, carry more people and things; some cars have become smaller, fuel efficient, safer, etc.)
4. Ask the students to think about how these three artifacts have changed "American" culture within the past 100 years. Write the students' responses below the object they discuss.
5. Have the students discuss why they think these three artifacts and "American" culture have changed over the past 100 years. What influences may have affected both culture and the artifacts?
6. Ask the students to think about how these items might change along with "American" culture over the next 100 years. (i.e. automobiles changing to electric with environmental and political concerns – less people becoming dependent on cars and more on public transportation.)
7. Have students provide other examples of artifacts that have played a role or are currently in the process of changing "American" culture. How do students think these changes may affect them in the future?

**Background Information:**

Cultures are very dynamic. They are constantly changing due to forces from within the culture, by contact with other cultures, and by changes in the environment. Culture is an adaptive strategy that humans have incorporated in order to adjust to the world around them. The study of culture (anthropology) looks at what makes people act, think, believe and behave the way they do. The study of culture is just as dynamic as culture itself.

Cultures are by no means static. They are very dynamic, altered by many influences. These changes should not be viewed as progressing from simple to complex but rather as adaptations to different stimuli. Religion is just one influence on culture. Economics and technology, other cultures, language and environment also effect culture. These influences are not one sided. Culture also effects and influences these stimuli. They maintain a latticed relationship, building upon each other.

Economics and technology have influenced cultures for many years. When the Europeans came to the New World, the technology they brought and the fur trade economy eventually disrupted the cultures of many Native Americans. Not all economic influences are destructive, however.

Today, more than ever, economics, technology and the influences of others affect cultures. The issue of globalization is a big one. McDonald's is expanding all over the world. The impact to the diet and health of people of varying cultures could be significant. Additionally, the addition of TV throughout the world has made TV an agent for change. For example, "Melrose Place" was a very popular program among young women in Fiji. Recently, the question of too much weight loss by these women has become an issue. This could alter the cultural concepts of beauty as well as impact the health of young women. Although these issues can be serious, they are currently seen as superficial changes to culture. They do not change the overall view of organizing beliefs and behaviors in relation to the world around them. On the other hand, we do not yet understand the full impact these changes will have.

The environment has perhaps the most significant influence on culture. Where one lives determines what one must do to adapt to ones surroundings. The environment affects the way we live, what resources are available, and how we access them in order to survive. It determines our way of life. It controls what we eat, what we wear, how we look, how we act and what we consider important.

For the Plains Indians, the environment along with the introduction of horses led them towards a nomadic culture. These people moved around in order to gain food resources. Because of the abundant availability of food for the Woodland Indians, they were able to encompass a more sedentary lifestyle enabling the start of cultivation. Japan is completely surrounded by water. Their resources are attained through the ocean, which is a very important part of the Japanese culture. It is heavily related to their economics, their diet, as well as rituals and traditions.

There are several disciplines that study cultures. Cultural anthropology is the study of social, symbolic, and material lives of current cultures. Ethnography is the detailed study of an individual culture mainly through direct interaction with the society studied. Archaeology is the study of material remains left by people. Archaeology is NOT “Indiana Jones.” These scientists consider this persona to be a glorified grave robber. In fact, archaeological digs are very methodical and treated with the utmost respect. By studying the remains of past cultures, scientists are able to reconstruct the history of past cultures and determine how cultures adapted to the world around them.

**Evaluation:**

- Students take part in classroom discussion and offer answers and explanations.

# RESOURCES

## Books:

- Caldwell-Wood, Naomi and Lisa A. Mitten  
1991 *"I" is not for Indian: The Portrayal of Native Americans in Books for Young People.* American Indian Library Association, Atlanta, Georgia.
- Clifton, James A.  
1977 *The Prairie People: Continuity and Change in Potawatomi Indian Culture 1665-1965.* The Regents Press of Kansas: Lawrence, Kansas.
- Hirschfelder, Arlene; Paulette Fairbanks Molin, Yvonne Wakim  
1999 *American Indian Stereotypes in the World of Children.* The Scarecrow Press, Inc., Lanham, Maryland.
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## Web Resources:

- Indiana State Museum: [www.indianamuseum.org](http://www.indianamuseum.org)
- Department of Natural Resources, Division of Historic Preservation and Archaeology  
[www.in.gov/dnr/historic/](http://www.in.gov/dnr/historic/)
- Teaching Respect for Native People: [www.oyate.org/catalog/poster\\_to\\_do\\_not.html](http://www.oyate.org/catalog/poster_to_do_not.html)
- NativeTech, Native American Technology & Art: [www.nativetech.org](http://www.nativetech.org)
- Glenn A. Black Laboratory of Archaeology (Indiana University): [www.gbl.indiana.edu](http://www.gbl.indiana.edu)
- Miami Nation of Indians of the State of Indiana, Inc.: [www.geocities.com/RainForest/7156/casthome.html](http://www.geocities.com/RainForest/7156/casthome.html)
- The Pokagon Band of Potawatomi: [www.pokagon.com](http://www.pokagon.com)
- Delaware Tribe of Indians: [www.delawaretribeofindians.nsn.us](http://www.delawaretribeofindians.nsn.us)



## **NATIVE AMERICAN SELF-GUIDED TOUR EVALUATION**

Your feedback is important to us. We welcome your comments to help us make sure our tours and lessons fit educators' needs. Please check your responses and return to the Indiana State Museum. You may return the evaluation by mail, fax, or e-mail to:

Attention: Gail Brown, Archaeology Program Developer, [gbrown@dnr.state.in.us](mailto:gbrown@dnr.state.in.us)

- 
1. Did you find the tour script and activities easy to understand and use?  
Yes \_\_\_\_ No \_\_\_\_ Not sure \_\_\_\_  
If "no," what was the problem? \_\_\_\_\_
  2. Were the connections to the state standards appropriate?  
Yes \_\_\_\_ No \_\_\_\_ Not sure \_\_\_\_  
Comments: \_\_\_\_\_
  3. Was the length of the tour  
too short? \_\_\_\_ too long? \_\_\_\_ just right? \_\_\_\_  
Comments: \_\_\_\_\_
  4. Was the length of the activities  
too short? \_\_\_\_ too long? \_\_\_\_ just right? \_\_\_\_  
Comments: \_\_\_\_\_
  5. Was the tour and activities appropriate for the grade/ability level of your students?  
Yes \_\_\_\_ No \_\_\_\_ Not sure \_\_\_\_  
Comments: \_\_\_\_\_
  6. What activity did your students like the best? \_\_\_\_\_
  7. What activity did your student like the least? \_\_\_\_\_  
Why? \_\_\_\_\_  
How could we improve it? \_\_\_\_\_
  8. Did your group's chaperons find the tour script easy to follow?  
Yes \_\_\_\_ No \_\_\_\_ Not sure \_\_\_\_
  9. Was the gallery map  
Just right? \_\_\_\_ Needed more information? \_\_\_\_  
What addition information would be useful? \_\_\_\_\_
  10. Additional comments: \_\_\_\_\_
- 

**Thank you for your comments!**

650 W. Washington Street, In. 46204-2725 Tel 317.232.1637 Fax 317.233.8268  
[www.indianamuseum.org](http://www.indianamuseum.org)